/56 cont./

436 From the point of view of economic acculturation the Guaraní have an interesting attitude toward money (Gk. pecúa; pecúnia, paper money: among the Mundrúcu of Brazil I heard cuá gorgo, big eyes, for the large coins, and cuá cuhiñe, little eyes, for the lesser ones, these expressions being current also in Paraguay). The value that they attribute to it, which grows with the advance of acculturation, is often more symbolic than real, seeming to correspond rather to an imitation of an economic attitude foreign to cultural exhibitions. Money exists to be spent: there is no question of husbanding it, and no function in Guaraní culture corresponds to saving it. (Cayuába Francisco of the Ikuaro once told me that he had saved a lot of coins, but no money in notes, which, he stated, spoil easily). The awareness of other possibilities for making economies -- through the acquisition of a horse, for example, trading excellence or other values -- appears only at an acculturative stage after the extinction of many patterns of the neighboring rural culture. And in this case the possession of these material values already begins to represent a factor of social distinction.

423 The ownership of lands becomes individualized to the extent that it is the individual who cultivates them. Only among the Mbyá of the Ikuaro have I found a clearing of collective ownership, a hacienda grove, and there was thought about developing pig-raising likewise collectively. The rule in all the subgroups is that the plantings belong to whomever has made them and that the land cultivated by an individual continues to belong to him indefinitely. Dealing with the Tsaná /Chaco/ and Tsitzgaltsa /Chiriguano/, Erland Nordenskiöld writes: "According to Tsaguru, the chiefs /tuí/ are the sole owners of the land. Instruru said that the rights of ownership of the soil are regulated in such a way that each one cultivates the terrain that he deems good. The land that has already been cultivated is regarded as having an owner, even if it has been lying in reserve and fallow for many years. And the fallow fields themselves are part of the heritage" /translated from the French/ (8).

8. /Page p. 64 of the original source./
Nordenskiöld, 1910, p. 101.